An Exact and True

RELATION

Of the Birth, and Life of

SIMON MORIN,

Who professed himself to be

JESUS CHRIST:

For which, and other detestable *Heresies*, together with his Book entituled *Pensées du* MORIN, he was Condemned and Burnt at *Paris* in the end of *February* last, 1663.

With an Essay against *Toleration* of *Schism* and *Heresie*.

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Lege Historiam, ne fias Historia.

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An Exact and true Relation *of the Birth and Life of* Simon Morin, *who profeſſed himſelf to be* Jeſus Chriſt: *for which, and other deteſtable* Hereſies, *together with his Book entituled* Penſées du MORIN, *he was Condemned and Burnt at* Paris *in the end of* February *laſt*, 166$\frac{2}{3}$.

IN the Primitive *Chriſtians* Times *Africa* was held not to be more fertile in her production of *Monſters*, then of *Hereſies*: which unhappy fruitfulneſs if, with *Aſtrologers*, we may, with any appearance of Truth, aſcribe to the prevailing Influence of its ruling *Planet*; of later years we may as juſtly ſuſpect, that the Heavens have looked upon *Europe* alſo with as *malign* an *Aſpect*. For, if we conſider either thoſe *Heretical Opinions*, that firſt *ſwarmed* in the *Low-Countries*, through that *Toleration* and *Indulgence* they found there, after they had been baniſhed and drove from their Native *Hives*; or thoſe, that afterwards *transplanted* themſelves hither amidſt our late Diſtractions, which if they did not actually *begin*, they unhappily *fomented* and *continued* at leaſt: we have very little reaſon to account theſe *Parts* of *Chriſtendom* leſs *tainted* at preſent, then that *Quarter* of the *World* was of old, with that *Infection*. *Hereſie* is of it ſelf *impudent*: and thoſe *croaking Religions*, that like *Pharoah's Frogs* creep into the *Ovens* and *Kneading-Troughs* at firſt for *Bread* only, will, if permitted

mitted once by the *Civil Magistrate*, go up in time into His *Bed-Chamber*, and, though they be * flang out with *Shovels* and *Tongs* over and over, yet with Importunity plead if not for a *Settlement*, at least for a *Toleration*. Which *Schisms* like that *Egyptian Plague* the Divine Providence never sends *of courtesie*; but inflicts rather as a *punishment*. One would admire how *specious Pretenses* the primary Breachers and Founders of *Novel Opinions* frame at first, and how different and unequal their *Super-structure* is at last from their *Foundation*: which I shall not dispute whether it be, because those, who *succeed* them, improve their *Principles* higher, then they were *originally* intended; or whether it be naturally incident to such Spirits to pretend *Liberty of Conscience*, and *Religious* Affairs, when their chiefest Aim is *Innovation* both in *Church* and *State*. It is therefore the best Prudence and Policy of a *Prince*, or *State*, to *eradicate* and *root-up* those *Weeds* out of the *Gardens* of their Government, while *young* and *tender*; or, as we deal with *Wolves*, when got at liberty, *unkennel* all the *Mastiffs* in a Country to *worry* them, e're they come to *litter*, and fill the soil with so *pestilent* a *Vermine*: and not to hazard the *future* Peace of their Kingdomes by any seeming *Political*, or *at-present-necessary* Toleration. This *Experience* through continued *Ages* hath made good, and a late *Example* in the *French* State under the most *Christian* King confirms. Which *Church*, as She retains Her antient and pristine *Privileges* on one side free from the *Papal Usurpation*; as appears by the late *Censures* and *Decree* of the Court of *Parliament* at *Paris* there past on the twenty

* Hæresin expellas furcâ licèt, usq; recurret.

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ty second of *January* last against those *Conclusions*, that were intended to have been asserted in the *Sorbon*, in defence of several *Theses*, and *Positions*, assertive of the *Popes* Authority over the *Church*, and making Him equally *infallible* with *Jesus Christ*: So doth She on the other hand keep back from *Indulging* any *upstart Opinions*, or *novel Factions* in Religion; which, though at *first* they may seem *foolish* and *contemptible*, yet having *spread* once, and *gotten head*, become oftentimes of dangerous Consequence to a *State*, and not seldome venture to give *Check-mate* to the *Prince* Himself. To avoid which *Evil* there (in *France* I mean) since the *Decree* afore-mentioned against those *Positions* of the *Sorbon*, there past a *Sentence* of * *Chastelet*, confirmed by an *Arrest* of *Parliament*, by power whereof in the end of *February* last one called *Simon Morin* was burnt alive at *Paris*. He was born at *Aumale*, his *Parentage* but ordinary, his *Education* not greatly Learned, his *Parts* quick enough, but either by deserbescency or design brought into such a subserviency to a *Religious* and *reserved* Temper, that he seemed to be so far *Master* of himselfself and his Endowments, that by that very Means he might be able to manage any *Practice* or *Design* for his own Repute: which (as it is thought) put him upon a Project of raising a *new Sect* by ways seemingly *wilde* enough; as if, because the *Turks* account their *Santons*, or *Fools*, in the Catalogue of their *Saints* or *Happy* men, because they pass *this* Life without care for the things of *this* World, it were the *nearest* Cut to the acquiring of a *Sanctified* Repute to purchase it by Projects absolutely

* *In their* Sessions-House *at* Paris, *like our* Old-Bayley *Judgments.*

abſolutely *mad*, or purely *ridiculous*. Such certainly his Attempt of *boaſting* and *profeſſing* himſelf to be *Jeſus Chriſt* will ſeem at firſt: but when we conſider *how* that *King*'s *Army* was then intended; and withall how commonly when *Princes* are upon *forein* Deſigns Rebellions are fomented at *home*, and thoſe commonly begin either with the *Ring-leader* of a *new Sect*, or an *Innovation* in *Religion* (as it is manifeſt from our *own* Home *Hiſtories* both in the Time of King *John*, and other Kings) we may not improbably ſuſpect, that his Deſign was rather to arrive at *Canonization* the way that *John Clemens* and *Ravilliack* had done before him. To back his Project, his *Viſage Hair*, and *Beard* (which, it is ſaid, he wore *bi-partite*, or *two-forked*, according to the common *Pictures* of *Jeſus Chriſt*) were ſuited and formed as near as he could, to the imitation of our *Saviour*; and a negligence in *Apparel* ſtudiously affected, and all other Things ſuitable to the ſtirring up a Belief in the minds of his *Diſciples*, that he was the *ſame* indeed he would be *taken for*. His *Life* is for the greateſt part unknown to us, it having been *obſcure* and *unſetled*, while he *travelled far and near to gain Proſelytes*; of whom within the ſpace of twenty years a very conſiderable number, and too great to be truſted by the *Magiſtrate*, was infected with his *Errors*: which (as we are informed from *France*) were found at his *Conviction* to be many more, and his *Practices* very dangerous, both to the *Church*, and to the *State*; he having (as we ſaid) engaged ſo great a number of Perſons within ſo ſmall a ſpace of time, that it was more then ſeaſonable for the *Prince* to look after him in that

Conjuncture

Conjuncture of Affairs, and *purge* his Countrey of ſuch a *Monſter*, that might in time produce ſuch *deadly effects*. He was therefore ſeized, and committed to the * *Conciergery*, where little ſign of *amendment* or *repentance* appearing, but greater *danger* rather of the *ſpreading* his Errors by the concourſe of his *Diſciples* thither, he was after Tryal condemned, and publickly burnt; his *Errors* at the ſame time ſuffering the ſame Condemnation, and forbidden to be *propagated*, or *publiſhed*; a *Book*, wrote by him, entituled *Penſées du MORIN*, (or, *The Opinions of MORIN*) containing, as it ſhould ſeem, the ſubſtance of his *Erroneous Doctrine* being burnt together with him: for which reaſon it is impoſſible to give you an exact *Catalogue* of his other *Errors*; but it may be ſufficient to know, that they were ſo monſtrous, that the *Civil Magiſtrate* thought them not fit to come to the knowledge of any elſe, leſt they might be liable to the ſame *Infection*. To put a final end to ſuch an *Impoſture*, and the farther ſpreading of his *Errors*, his *Diſciples*, which we have ſaid were numerous, were every where *impriſoned*, and enjoyned to *recant*, or be *baniſhed*, and ſent to the *Gallies*; and among the others thoſe two *Prieſts*, whom he had ſeduced, and who (we are informed) attended him, beſides *thoſe* appointed by the *Magiſtrate*, to his *Execution*. This was His *Beginning*, *Progreſs*, and *End*; who might probably, if he had not been *ſtopt* here, have in time produced *Troubles*, which would not quickly have found an *end*: So *peſtilent* a Thing is *Hereſie* and *Error*, when it once gets *Head*, for to be *rebated*; and is much eaſilier *prevented* in the *growth*, then *cut-off* when

* *The publick Gaol at Paris, like our Newgate.*

when *grown-up*. For, as we had in our memories the *ſame Game* plaid here in *England* by *James Naylor*; ſo, had not the *timely ſeverity* of the then *temporary Powers* curbed him, I do not doubt, but had he continued, and been ſtill on foot, he would have put in, as well as his *Party* do, for a *Toleration*. But (thanks be to God) it is not *France* onely, which in this *late* Example, or thoſe former ones of *Cæſar Vaninus* and others at *Tholouze*; nor the State of *Geneva* in that of *Servetus*, burnt there on *October* 27, 1553. for denying the *Divinity* of our *Saviour*, and other *Errors*; that can make ſhew of their oppoſing all ſuch *erroneous* aud *novel Opinions*, as might diſturb the *Peace* of the *Church*, and *ſerenity* of their *Government*: But *England* may as juſtly boaſt of *Her* conſtant extirpation of *Hereſie* and *Schiſm*, as of *Her* purging out *Superſtition*; and may *She* continue in that *Mean*, neither inclining to the *right* Hand nor to the *left*, but keep *inviolate* that *Mediocrity*, whereon, as on *Her* true *Baſis*, Her *Intereſt* is ſo certainly grounded and eſtabliſhed.

——*Medio tutiſſimus ibis.*

FINIS.